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OUR CALENDAR.

SUNDAY, February 13.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 11.30, Morning Conference; 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. J. C. BALLANTYNE; and 7.
 Brixton Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (East), Squires-lane Council Schools, 6.30, Mr. WALTER RUSSELL.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. J. ELLIS; 6.30, Mr. EDWARD CAPLETON.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. HENRY GOW, B.A.; 6.30, Rev. STOPFORD A. BROOKE, M.A.
 Harlesden, Willesden High School, Craven Park, 7, Rev. CHARLES ROPER, B.A.
 Highgate-hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; and 7.
 Ilford, High-road, 11, Mr. JOHN KINSMAN; 7, Rev. W. H. DRUMMOND, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Rev. A. A. CHARLESWORTH.
 Kilburn, Quex-road, 11, Rev. CHARLES ROPER, B.A.; and 7, Rev. J. A. PEARSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30, Mr. THORNTON.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15, "Faith," and 7, "Social Reconstruction, How?" Rev. C. R. W. OFFEN.
 Stratford Unitarian Church, 11, P.S.M., Mr. A. M. STABLES; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. J. C. BALLANTYNE.
 Wood Green Unity Church, 11 and 7, Rev. Dr. MUMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
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 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HERBERT McLACHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30 and 6.15, Rev. E. W. LUMMIS.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. FREDERIC ALLEN.

CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. E. R. FYSON.
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Mr. H. J. CHARBONNIER.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
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Situations Vacant and Wanted, &c.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

WE have this week to record the death of Mr. J. Allanson Picton, who was known personally to many of our readers as a friend, and to a much wider circle as a strong advocate of educational reform and liberal religion. Mr. Picton came prominently before the public as a writer many years ago with his book on the “Mystery of Matter,” which was published in 1873, and since that time a long series of books and articles has issued from his pen. But it is as a public speaker, first in the pulpit and then on the platform and in Parliament, that he will be remembered. In religion he was a convinced Pantheist, and it is seldom that an abstract philosophical creed has been preached with greater fervour. He always contrived to fill its vague categories with the personal affections of his early evangelical faith. His chief work was done in the cause of education, and he never swerved from the position described in the watchwords, “Free,” “Secular,” and “Compulsory,” on which he was elected to the first London School Board.

ON the need of moral instruction Mr. Picton was emphatic, but he distinguished it in his own mind from the formulated doctrines and definite Bible teaching with which it is often associated, and he was keen to detect and oppose any attempt at compromise. Possibly his influence on educational reform would have been even greater than it was, if his mind had been swayed by a less rigorous logic. In a letter to the *Manchester Guardian*, Professor Sadler writes of him and his service to education as follows :—

“In the years 1907-8 he served with much diligence as a member of the Executive Committee which conducted an international inquiry into methods of moral instruction and training in schools. Our task was a difficult one. We were conscious of much fundamental agreement

among ourselves, but also of great diversity of judgment in regard to crucial points of difference. Mr. Picton was one of those who helped us to distinguish between what was central in the problem and what secondary. He drew nearer to us who had an outlook which was not his, and we learnt from his criticism to probe the meaning of our words. Those who served with him during that long and anxious inquiry will always remember with gratitude his candour, his courage, and his considerate regard for convictions which he did not share.”

Some personal reminiscences of Mr. Picton by an old friend appear in another column.

* * *

AN admirable address was given by Miss May MacArthur at the Conference of the Women’s Labour League, held at Newport on Monday. The function of the Women’s Labour League was, she said, above all things, to bring the mother spirit into politics, and she believed that they were doing that more and more. It was often said that women were conservative, and she thought that that was quite true. It was only because they were conservative that they were members of the Women’s Labour League. They wanted to conserve all that was best in our national life, and it was only through their League and the Labour party that they could do it. They women were fighting for fundamental things. They wanted for everybody food and shelter and raiment. They wanted a growing chance for children, and for themselves and for their men-folk time to think, time to dream, time to laugh, time to hold communion with each other. Their movement was necessarily against any spirit of sex antagonism and sex war. They realised that industrial evils afflicted men and women alike, that they had got to work out their industrial salvation together, and that they must do it hand in hand. “Woman’s cause is man’s. They rise or fall together.”

* * *

THE National Committee to Promote the Break-Up of the Poor Law has now its monthly organ, which is published under the name of the *Crusade* at a penny. The foreword states that the Majority

Report of the Royal Commission on the Poor Laws has “failed to gain any substantial support either from politicians or from the public,” while “the Minority Report is undeniably alive,” and can claim a long list of well-known advocates, including 105 Members of Parliament against fourteen who prefer the Majority Report. A new work by Mr. and Mrs. Sidney Webb on “English Poor Law Policy,” which consists of a detailed analysis of the policy of Parliament and the Local Government Board from 1834 down to the present day, with four supplementary chapters on the Majority and Minority Reports, has been issued this week.

* * *

THE proposal to erect a statue of Emerson at Concord, Mass., by public subscription, has been revived. “The spiritual power and fitness of this monument,” says *Unity*, “will lie in the fact that it will be built by his admirers all the world over—by the small gifts of the many, not the large gifts of the few.” From the appeal which has been issued we may quote the following sentences :—“Every year brings an increasing number of pilgrims to Concord who are drawn there by their veneration for Ralph Waldo Emerson, and who see his house and the places which he loved, but find no fitting image of the man. It has seemed to many that this want should be supplied, and that the wide circle of men and women who are indebted to his teachings would be glad to join in erecting a statue of Mr. Emerson in the town from which he sent to the world the message which has done so much to uplift humanity and where he lived and died.”

The recent publication of the first two volumes of Emerson’s Journals should stimulate a desire to help in this project on the part of many of his English readers. Contributions should be forwarded to Messrs. Lee, Higginson & Co., 50, State-street, Boston, Mass.

* * *

WE are glad to learn that Mr. John Harrison is much better. He will preside this (Saturday) afternoon at the stone-laying of the new Unitarian Church at Lewisham at 3 p.m.

EDITORIAL ARTICLE.

THE TASK OF RECONSTRUCTION.

Now that the strong excitements of the Election are past we may, perhaps, hope for some recovery of thoughtfulness. The methods of appeal by pictorial poster and violent speech, with which we have grown familiar in the last few weeks, are based upon the frank belief that political action is determined more by emotional prejudices than by reasonable convictions. Perhaps in this there is a sound instinct for one of the characteristics of the practical English mind. We have a great deal of political energy. We have very little serious political thinking. We are inclined to deal with difficulties piecemeal as they arise, and to advocate a noble policy in a spirit of sheer opportunism. Somehow, we think, it comes out all right in the end; the gains more than balance the losses, and slowly the country forges ahead on the path of progress. Even our literature possesses few great treatises which deal with the theory of the State or the aims of political action, apart from the items of the party programme or the pleasant fancies of the Utopian dreamer. And yet, even for the crowd, however little it may discern them, action is determined by intellectual and moral forces. We are all unconscious idealists stretching forward to the unknown, eager to grasp the unattained, which is to banish the winter of our discontent and give us the desire of our hearts, whether our ideal be two pipes of tobacco where we only smoked one before, or 10 per cent. on our investments, or the Kingdom of God for the poor in spirit.

It is greatly to the public advantage that we have a few serious students of public affairs, who are able to persuade us, from time to time, to think with them clearly and imaginatively upon the issues of national life and our social polity. Mr. J. A. HOBSON belongs to this select company, and his latest book, *The Crisis of Liberalism** (we prefer its sub-title, *New Issues of Democracy*) is, we think, the greatest contribution which he has yet made to thought in politics. The time of its appearance, just before the Election, was perhaps unfortunate, for no book demanding serious attention could hope to win a hearing in the babel of platform oratory and Election addresses. But now that these things are past and the sound of the drums is dying away in the distance, wisdom may again lift up her voice and speak to us from these pages. Nor is the message only for those who are of Mr. HOBSON's party. This attempt to picture the advancing life of the democracy, its controlling aims and its besetting dangers, should appeal strongly to people, whatever their political temperament, who are conscious of the confusions

of the modern world, the irruption of new forces and the disappearance of old solutions. Here is high and disinterested thinking which must challenge attention even when it provokes dissent.

But we refer to Mr. HOBSON's book here specially for this reason. He is an idealist, that is to say, he sees the world as a spiritual creation, and human society not as a mechanical contrivance but as controlled by the forces of the soul. Ultimately our politics are the expression of our religion, of the kind of God we worship or the final good we pursue. According to this conception liberty and a wider diffusion of physical good, or it may be an enlargement of the functions of the State and a growth of public co-operation, find their justification upon the spiritual plane. "Distinctively economic liberties," he says, "are evidently barren unless accompanied by a far more adequate realisation of spiritual and intellectual opportunities than is contained in our miserably meagre conception of popular education. For education in the large meaning of the term is the opportunity of opportunities, and the virtual denial to the majority of the people of any real share of the spiritual kingdom which is rightly theirs must remain for all true Liberals an incessant challenge to their elementary sense of justice, as well as the most obvious impediment both to the achievement and the utilisation of every other element of personal liberty. It is this truth that also underlies the great struggle against Militarism and Imperialism, which assumes so many shapes upon the stage of politics, and which, driven to its last resort, will always be disclosed as the antagonism between physical and moral force, as the guardian and promoter of civilisation."

In a similar vein Mr. HOBSON dwells with great force upon the false analogies which have been drawn from biology in order to justify a purely economic interpretation of history and the maintenance of our traditional social strata based upon economic advantage. "The neglect of the part which mutual aid or conscious co-operation plays in the true biological conception of life is," he tells us, "a significant feature of the selective method of this class sociology. Nay, even when the suspension of internecine struggle within the group is recognised as a condition of progress, the lesson deduced is that the suspension implies the fiercer and more effective struggle for life between groups, nations, or races. A whole sociology of Imperialism is built on this alleged necessity, ignoring the true central teaching of biology that as man ascends above the rest of animal creation his struggles are directed less and less against his fellow-men, more and more for the control of his material environment." Mr. HOBSON sees clearly how fatal this physical doctrine is to our spiritual enthusiasms and to any widening of opportunity

by the overthrow of exclusive privilege. It is materialism, used for our own ends, and it cuts equally at the roots of the Christian compassion which would alleviate the miseries of the poor, and of the social reconstruction which would try to render them impossible.

But lest any of our readers should imagine that Mr. HOBSON is an advocate of a class war, we must hasten to add that his pages are shot through and through, even when he is dealing with strictly economic and industrial problems, with the conception of society as a whole, no longer broken into fragments by artificial barriers of privilege and the wrongs of the disinherited, but rescued from disaster by a larger equality of opportunity and unified by the recovery of a living faith. It is to this spiritual task of reconstruction that he turns in the very suggestive chapter at the end of his book. We have lived too long in classes, in higher and lower strata, in the confinement of denominations. For fifty years "educated" opinion has succeeded in protecting its sacred enclosures from the invasion of large disturbing thoughts. But now everywhere there is the uprising of restless heresies in morals and religion, "the spiritual makeshifts of an age of disillusionment," which are the symptoms of the need and the desire for a new spiritual synthesis. "What is most needed now," he says in words which are as vital for religion as for sociology, "is a fuller consciousness among those who in different fields of thought and work are moved by this spirit, a recognition of their unity of purpose and a fruitful co-operation. This is more possible and more desirable, because it is not sought to secure adhesion to any common formulæ or any creed, but only to a common temper and a common outlook. But we have so much faith in facts as to believe that this temper and this outlook will work towards a community of thought and feeling, not indeed fusing or subjugating personality, but representing fairly and truthfully in a 'practical philosophy' of life what is common to mankind, while leaving liberty for the uniqueness and waywardness of the individual." It is still a vision and a dream, but they are words of truth and soberness, and nowhere will they evoke a more cordial response than in the fellowship of noble minds, who still work and pray behind the separating walls which the religion of the past has created for them, but see them already crumbling into dust in the advent of a larger church and a fairer day.

THE annual meeting of the Moral Education League, to which we referred last week, will be held at Essex Hall, Essex-street, Strand, W.C., on Monday, February 21, at 8.15 p.m. Any one interested can obtain cards of invitation by applying to the Assistant Secretary of the Moral Education League, 6, York-buildings, Adelphi, W.C.

* London: P. S. King & Son. Pp. xiv—214. 6s.

LIFE, RELIGION & AFFAIRS.

THE FIFTH WORLD-CONGRESS
OF RELIGIOUS LIBERALS
AT BERLIN, AUGUST 6-10, 1910.

A FORECAST OF THE WORK AND PLAY OF
THE CONGRESS BY ITS EXECUTIVE
SECRETARY, CHAS. W. WENDTE, D.D.

II.

THE addresses of the retiring President, Rev. Samuel A. Eliot, D.D., of Boston, and the incoming President, Hon. Carl Schrader, of Berlin, and the report of the General Secretary, Rev. Charles W. Wendte, of Boston, will introduce the first regular session of the Congress. They are to be followed by three brief papers on the theme, "What Religious Liberals of other Nations Owe to the Religious Genius and Free Theological Science of Germany." The speakers will be Principal J. Estlin Carpenter, D.D., of Manchester College, Oxford; Prof. Dr. Gaston Bonet-Maury, of the Free Faculty of Protestant Theology, Paris; and Prof. Francis G. Peabody, D.D., of Harvard University, who, as the first exchange professor at the University of Berlin a few years since, may be sure of an especially cordial welcome.

A GERMAN SYMPOSIUM.

At the evening session will begin a series of papers by leading theological professors and divines of Germany designed to give a succinct and clear exposition of the present state of German theological science and Church life. This presentation has been arranged at the special request of the foreign members of the Congress, who desired in this way to meet face to face many of the great teachers whose writings have been to them valued sources of philosophical and religious culture. While these addresses, some fifteen in number, are too numerous to cite in detail, it is sufficient to mention a few of them to indicate their drift and value. Prof. Dr. Adolf Harnack, of the University of Berlin, will speak on "The Double Gospel in the New Testament and its Significance for the Present Day." His colleagues, Prof. Herman Gunkel and H. Von Soden, will treat respectively of the result of Old and New Testament criticism. Dr. Heinrich Weinel, of Jena, one of the most prominent theological teachers of Germany, will speak on "The Study of Theology"; Prof. Bousset, of Göttingen, on "Jesus"; Prof. Dr. Otto Baumgarten, of Kiel University, on "Religious Education"; Prof. Dr. Troeltsch, of Heidelberg, on "The Prospects of a Free Christianity in the World"; Prof. Dr. Wm. Hermann, of Marburg, on "German Kind and the Gospel"; Rev. G. Traub, of Dortmund, on "The Social and Practical Work of the German Churches."

Finally, last but not least, Prof. Dr. Rudolf Eucken, of Jena University, will discourse on "Religion and Philosophy." Printed copies of these and the other addresses in English will be distributed at each session to facilitate a better understanding of the speakers.

THE FOREIGN SPEAKERS.

A series of scholarly papers by foreign delegates will also be delivered at sectional meetings of the Congress. Among the lecturers will be the Rev. Philip Wicksteed, Prof. B. D. Eerdmans, Kuenen's successor in Old Testament criticism in the University of Leyden, and his colleagues, Prof. H. Y. Gruenewegen and H. Lake, Rev. Dr. Fries, a leading Lutheran clergyman, of Stockholm, Sweden; and, it is hoped, Rev. L. P. Jacks, editor of *The Hibbert Journal*; Prof. Dr. L. Ragaz, of the University of Zurich; Prof. H. Von Merczying, of St. Petersburg; Prof. G. Boros, of Kolozsvár, Hungary; Prof. S. C. Hall, of the Union Theological Seminary, New York; Prof. B. W. Bacon, of the Yale Theological Faculty; Prof. Dr. Jesse H. Holmes, Swarthmore College; Dr. George H. Ferris, Pastor First Baptist Church; and Rev. Charles E. St. John, Pastor First Unitarian Church in Philadelphia; Rev. Dr. Thos. W. Slicer, of All Souls' Unitarian Church, New York; Rev. U. B. B. Pierce, Chaplain U. S. Senate, Washington; Rabbi Dr. Emil G. Hirsch, Chicago; Rev. Dr. Pedro Ilgen, Pastor German Evangelical Church, St. Louis; Rev. Dr. David Philipson, of Cincinnati; Rev. Dr. Frederick W. Perkins, of Lynn, Mass.; and Rev. Fred. A. Bisbee, editor *Universalist Leader*. It is hoped also that Sir Oliver Lodge, of Birmingham, and Abbé Loisy, of Paris, may read papers.

RELIGIOUS TOLERATION.

The remaining features of the Congress will attract attention by their novelty and evident intention to promote the spirit of tolerance and fraternity among the various religions of the world. "The Just and Sympathetic Relations which should Exist among Communities of Christendom" is the general subject on which addresses are to be made by a Protestant, a Roman Catholic speaker and a Modernist, the latter being Prof. Sabatier, of Assisi, Italy. Addresses will also be given by an orthodox and a liberal Protestant, and representatives of the modern sects, such as Theosophists, Spiritualists, Salvation Army, Christian Scientists, and the Freie Gemeinden, or Freethinkers, of Germany. Pastor Wilfred Monod, of the Church of the Oratoire, Paris, is to make one of the principal of these addresses, whose sequence is still to be provided for.

A discussion of great significance has been arranged between Rev. Dr. Frank O. Hall (Universalist), of New York, and Claude Montefiore, Esq., of London, the learned Jewish scholar, on "The Relation which should Exist between Liberal Christians and Modern Jews."

The final topic of the Congress is concerned with the attitude and duty of Liberal Christians towards non-Christian religions and peoples. Vice-Rector Dr. Montet, Professor of Semitics, at the University of Geneva, will discourse on Liberal Mahometanism; a Christian Japanese, Prof. Minami, of Tokyo, on the religious problem in his country; a member of the Society of Hindoo Theists and a Buddhist on their respective forms of faith, while Prof. Rohrbach,

of Berlin, will give a closing paper on "Race and Religion."

One of the excellent provisions of the Congress is that no paper shall be over thirty minutes in the reading. If it is longer the rest of it may be printed but not read.

EXCURSIONS.

The social side of the Congress is not to be neglected. A reception tendered the ladies from foreign countries by their German sisters, a closing banquet to the delegates, and other hospitalities will be extended.

At the close of the proceedings an excursion will be made to three historic seats of German religion and culture—to Wittenberg, where are Luther's home and grave, and to Weimar, with its memories of Goethe, Schiller and other great names in German literature. In the evening, at Weimar, a series of brief papers in English on "Religion and Literature" will be delivered. Prof. Paul Jaeger, on "Goethe's Religion"; Kristofer Janson, of Norway, on "The Religion of Ibsen and Bjoernson"; and on "The Religion of Tolstoi," by a Russian yet to be selected.

The next morning, August 12, the company will proceed by train to Eisenach, and spend the day amongst its scenes of beauty and historic impressiveness. At the ancient Wartburg, above the town, a final session will be held, with addresses emphasising the truth that the Liberal Christian to-day is the legitimate spiritual descendant of Martin Luther, the great religious genius of the ages, and must carry his gospel of personal independence, reason and conscience, as developed by modern knowledge and insight, to all the peoples of the earth. With this conviction, reinforced by the singing of Luther's great battle hymn of the Reformation, "A mighty fortress is our God," the work of the fifth International Congress of Religious Liberals will for the time being come to a close.

But not its play. The American party will keep on to Munich and Ober-Ammergau, where, on Sunday, August 14, they will witness the Passion Play. Returning to Munich, the following day, an opportunity will be given to attend one of the gala Mozart or Wagner performances in that city. Thence to Zurich and Lucerne, with an excursion to the Rhigi, and a return northward to Paris, whence, after a three days' stay, the party will embark for Antwerp and sail for home, arriving in Boston on September 3.

A TRIP TO HUNGARY.

A smaller section of the American excursionists, mostly Unitarians, will leave the party at Munich on August 16 in order to take part in the 400th anniversary at Kolozsvár, in Transylvania, of the planting of the Unitarian Church in Hungary by their first bishop, Francis David. Despite the great persecutions they have endured, there still remain over one hundred Unitarian churches in that country, in a flourishing condition, who will give a warm welcome to their foreign guests and co-religionists. From Linz the party will sail for a day down the lovely Danube to Vienna, thence to Budapest, the capital of Hungary, said to be the most

beautiful city in Europe. After a quiet Sunday, the journey will be resumed to Kolozsvár, among the Carpathians, where a stay of four days will prove to be full of picturesque charm and historic interest. Returning to Budapest, the route lies across the great Hungarian plain to Agram, and through a mountainous country to Fiume, a beautiful port on the Adriatic. Thence by day-boat to Venice, touching, on the way, at Abbazio, loveliest of Adriatic towns, and arriving in sight of the Doges' Palace early in the evening.

THEODORE PARKER ANNIVERSARIES.

From Venice the pilgrims will journey on to Florence, where, in fulfilment of their mission, they will seek out in the little Protestant cemetery the grave of a distinguished citizen of Boston, Theodore Parker, and lay a wreath of commemoration upon it in celebration of the 100th anniversary of his birth and the 50th year after his death. We may be sure that the kindred dust of Mrs. E. B. Browning, Arthur Hugh Clough, Walter Savage Landor, and General Lord Napier, all of whom lie buried here, will not be omitted in this recognition of heroic and saintly character.

From Florence the little party will return by various routes to their English and American homes. A summer rich in impressiveness and memories will have been passed, and the influential part which our liberal fellowship plays in the modern history of thought and religion will have been once more strikingly illustrated.

THE NEW LABOUR EXCHANGES.

THE National Labour Exchanges opened on February 1 have begun their work under the best of auspices. They have the support of social workers, of politicians, drawn from every party, of employers and employed alike. They are based upon the experiences of countries like Germany and Switzerland, where similar institutions are already in existence, with such alterations as national and local conditions demand, and such extensions as circumstances appear to justify. They are, moreover, in great part manned by people who have devoted years of work and study to the wise treatment of social questions. It is not claimed for them by their most ardent advocate that they will solve the problem of unemployment, but they are an indispensable preliminary step to any scientific treatment of the problem. They will give some meaning to the term "labour market," which until the establishment of the Exchanges was a fiction in this country, inasmuch as labour was the only commodity for which there was no recognised market, and will serve to put into rapid communication with each other the man who wants work, and the man who has work to offer. They will therefore be a great convenience and saving of time to both classes. The employer will not have to fetch men from the street corner or the public-house; the worker will be saved the misery and deterioration in character, physique, and industrial capacity which comes to those whose lot is the ceaseless, aimless, indefinitely prolonged tramp in

search of employment. These new agencies for increasing the fluidity of labour will also, it is confidently believed, help greatly towards decasualisation by dovetailing one trade with another. There is no month in the year when some trade is not as its busiest, and much may be done by wise forethought to make the requirements of one trade make up for the defects in another, thus reducing what is perhaps the greatest industrial evil of the present time—chronic underemployment. Lastly the Exchanges will have the indirect, but invaluable effect of classifying labour, gradually sorting out the work-shy from the genuine unemployed, and supplying what hitherto has been impossible to procure, some sort of accurate statistics as to the rate of employment in the various trades at different seasons, and as to the total number of unemployed over any given period. This will clear the way for the reforms suggested by both sections of the Poor Law Commission.

It may be of some interest to glance at a few of the results which Germany has achieved by the numerous labour exchanges already established. These are of different types: some municipal, as in South Germany; some voluntary, as at Berlin; while others combine certain features of both. The extent to which they are used and the efficiency they have attained is shown by the fact that the Imperial statistical office now receives regular returns from more than 700 *Arbeitsnachweise* which fill from 150,000 to 180,000 situations per month, at an average cost ranging from 4d. to 10d. each.

There is a public labour exchange in nearly every municipality of 50,000 inhabitants. That at Berlin, which is on the voluntary principle and is the largest single institution of its kind, in 1906 succeeded in filling nearly 100,000 situations.

On the whole the success of these institutions is largely to be ascribed to the support they have from the first obtained from public authorities of all kinds, sometimes in the shape of a municipal grant-in-aid, sometimes by free advertisement in official literature and on official buildings, or by reduced fares on State Railways for applicants who are being sent to a distant job, or by the compulsory use of the exchanges by public departments needing workers.

Particular features and special successes of some of these institutions are interesting, in view of the suggestions made in both Poor Law Commission Reports. The Labour Office at Freiburg fills the largest number of situations in proportion to the population of the town, and has also exemplified one of the results which it is hoped will follow the establishment of the British Labour Exchanges. Out of 22,468 who registered in 1906, 34.3 per cent. were still in work at the time of their application. Hence we see how exchanges may help a man to get a fresh job before leaving his old one, thus avoiding the waste of time, energy, and money usually involved in the hunt for fresh employment. The exchange at Munich has the duty of providing the municipal statistical office with material for "Statistics as to the movements of the demand for and supply of labour in each occupation, and at var-

ious seasons." The same exchange appears to have led the way in another direction which will have the sympathy of social workers of all shades of opinion, and which is being provided for in connection with our own new system. "The attention of all boys and girls in the elementary schools is called to the exchange a few months before they leave, and they are encouraged to register there, and subsequently to call there from time to time (being let out from school for the purpose) to see if a suitable situation has been notified. In this way they, as a rule, have all their arrangements completed before they actually leave school. According to the Munich report for 1906, the vast majority of all situations for apprentices in the city were filled through the Labour Office." (Beveridge, "Unemployment," pp. 247, 248). The exchange at Cologne, which is an example of the mixed type, is directed by a representative body of employers and employed appointed under the supervision of the municipal authority and deriving all funds from it. It has two special features as a part of its work, (1) it keeps a "house-exchange," or register of workmen's dwellings, (2) it has a scheme of assisted insurance against winter unemployment, somewhat similar to that at Stuttgart, where since 1907 there is a scheme of augmenting from a municipal fund unemployed benefits paid by trade unions to their members.

If on this side the North Sea we established two labour exchanges for every one of Germany's and twice as efficient, it would be a more enlightened and, in the long-run, more effective way of applying the idea of "the two-power standard!"

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

"THE COLLAPSE OF LIBERAL CHRISTIANITY."

To the reasonable request for evidence that historical Christianity began with a Christos cult, worshipping a patron deity, Dr. Anderson answers in the last issue of the INQUIRER with four columns of hypothesis and opinion. Not one of the distinguished scholars whose works he refers to, apart from the editor of the *Quest*, supports his strange theory of Christian origins. Dr. Anderson marshals his evidence under six heads, but every single fact he quotes is quite consistent with the generally accepted theory that the record of the "beginning of the Gospel of Jesus Christ," as contained in the Synoptics, is the basis of historic Christianity. The interpretation of that record is a totally different matter. One has only to call to mind the claims made by the fathers and emphasised by Tertullian to be in the line of the apostles, and to hold the traditions handed down through them, to understand the importance attached to this question of origin during the early centuries of Christian

history. The wisdom of those centuries selected a mass of literature, the books that now form our New Testament, and consigned to oblivion many highly imaginative apocalyptic and spurious works. Whenever any of those lost manuscripts are unearthed there is a great outcry, and new theories are set up; but a calm examination of them all has so far led scholars to approve the judgment of the early church, and, by comparison with these other writings, to exalt the value of our gospels and epistles. Possibly the early church had good reason for rejecting "the Odes of Solomon," and the apocryphal gospel on which it seems to be based. But the fact of the existence of these early gospels is nothing new. St. Luke himself informs us that many attempts had been made to tell the gospel story, and both he and St. Matthew clearly selected from existing material. The fact that they rejected any story based upon the Christos-club theory of Dr. Anderson (were we to grant the existence of it) is fatal to the validity of such a theory. Assuming the existence of such a Christos cult, is it not curious that it left behind it no definite mark upon literature, and had no influence whatever upon the historical development of the Christian Church?

The fact that this is so is indisputable; and this fact, once acknowledged, reduces the interest in Dr. Anderson's theory from the vital to the purely academic. If Christos-cult clubs can be proved to have existed, it will be an interesting historical discovery, nothing more. That Christianity took its rise in such a club is, in face of the earliest and most trustworthy documents we possess—viz., our synoptic gospels and the acknowledged Pauline epistles—unprovable. The attempt to sever Paul from the historic Jesus is an outrage on reason. That Paul had Messianic ideas prior to conversion is not to the point. So had every Jew. If we are to believe Paul's own letters, the great revelation that changed heaven and earth for him was the vision of Jesus the crucified, whose followers he was persecuting. With James and Peter and John, the chief of those followers, he took counsel, and through them he is linked on by an indissoluble chain to Jesus "the Prophet," "the man approved of God," as Peter himself described him.

Dr. Anderson emphasises the fact that Paul had determined "to know nothing but Christ, and him crucified." Where apart from the gospel narrative and the Pauline epistles will he find the notion of a crucified Christ? Is it believable that any club would identify its patron deity with a crucified carpenter? The fact that Paul could not think of Christ apart from the crucifixion binds him to the historic Jesus, who was so crucified; indeed according to my conception of Pauline Christology it was the crucifixion that made it possible for Paul to see that Jesus was indeed the Christ—though not the Jewish Messiah of Paul's pre-Christian dreams.

Nor is Dr. Anderson safe in arguing from the apostle's silence that he did not emphasise the teaching of the human Jesus. There is much in the accepted Pauline epistles that is akin both in style and spirit to the teaching of the gospels. See, e.g., Romans xii. and Galatians v. 13 to vi. 10.

Personally, I can attach but slight importance to the conclusions Dr. Anderson would have us draw from the correspondence between Pliny and Trajan. Of what value is a description of the meetings of Christians in the year 112 as an indication of Christian origins in face of documents like our gospels, which predate the Pliny letters by forty years or so? Pliny could only get hold of the Christians by applying the law against clubs until he had got Trajan's consent to treat Christianity as an illicit religion, and it is a strong argument against the club theory that the meetings for the common meal were discontinued, whereas the religious services were kept on in spite of persecution. Moreover, it was quite natural for one familiar as Pliny was with the apotheosis of the Cæsars to describe the exalted reverence of Christians towards Christ as offered "to a God."

As to the contention that the Christ of the gospels is not historic, but the coloured reflection of the church; and that the words are but the commentary of the Christian community—their idea of what their God would say—Dr. Anderson must admit that the conception of the Christ of the gospels had its origin in the human mind. The parables and the sayings, in the same way, had a human author or authors. Is the historic Jesus alone to be adjudged incapable of supplying the original of the gospel picture of the Son of Man? Is he alone unfit to speak the words of grace attributed to him? If so, why should this Græco-Roman Christos cult have "wreathed a garland of glory" about him, a crucified criminal, and made him its God? I cannot profess to be greatly perturbed about a theory which is exposed to such obvious criticism.

But I would suggest to our abler scholars that attention should be given to the late Father Tyrrell's posthumous publication, "Christianity at the Cross-Roads," which will impress many a thoughtful reader, though not, I think, in the direction indicated by Dr. Anderson. Father Tyrrell does not dismiss the New Testament writings as historically valueless. He accepts them; and on the strength of their testimony claims to establish the validity of the supernatural or apocalyptic conception of Christ as against the Liberal Christian conception of the inspired Son of Man, whose life and teaching supplied humanity with a new moral motive.

Is it not clear that what we need in answer to Father Tyrrell and the Abbé Loisy is not a learned treatise on Christian dogma by Dr. Harnack, but a short and simple life of Christ, based upon a critical use of the New Testament records by one who has the insight born of sympathy with his subject? If it were not impertinent, I would suggest that our revered teacher Dr. Drummond would lay us all under one more great obligation if he would devote some of his precious time to this great and worthy task.

Derby.

ALBERT THORNHILL.

II.

I write more especially to point out that Dr. Anderson misconceives or misrepresents the Modernist argument, which has influenced him. According to

him, however far back we go we cannot escape a super-natural Christ-God. This, however, is not what Loisy says: it is precisely what he most plainly repudiates. Loisy's argument is that the deifying of human beings is an eminently natural and wholesome process. There was that in Jesus which rendered him entirely worthy of the love and homage of the Church, and which justified the development of the dogma of his deity, although for his own followers and in his own day he was no more regarded as God than was Mary his mother, or one of the later saints. Let me quote from "The Gospel and the Church," a few passages to substantiate this.

"Did the Apostles adore Christ even when they had acquired belief in his resurrection? Was Jesus for the first Christian generation any other than a Divine Mediator, with whom, and through whom men could pray to and worship the Father, instead of one to be worshipped? . . . Neither the worship of Christ nor the worship of the saints could be part of the gospel of Jesus, nor does either belong to it; they arose spontaneously, and have increased one after the other, and then together, in Christianity as it became established . . . The application of the principle itself refused to be limited to the worship of Christ. All those who bore witness to the revelation of God in Jesus, who had not feared to die rather than disavow their certainty, who had demonstrated its power by the practice of Christian virtues, and had died in the peace of the Lord, all these equally received on their foreheads a ray of Divinity. It was not the full light, the unmeasured communication of the spirit and of the glory of God, but it was a part of this gift, to be saluted with reverence. In fact it is as an extension of the worship of Jesus that, from the Catholic point of view, the worship of the Virgin and the saints is justified."

These extracts will suffice to put Loisy's point clearly. He hardly differs at all from the Unitarian in his recognition of the facts and processes of history. What he says is only what Unitarians have been saying all along. They contended, as Loisy does, that the deification of Jesus was an idealistic development within the Church, that it was entirely on a par with the idealisation of "Our Lady" and the saints. The main difference between the Roman Modernist and the modern Unitarian is concerning the value and validity of this idealisation.

Even Loisy himself with fine frankness admits that "assuredly it would be wise to moderate this worship in some of its manifestations, and above all to make clear its real significance." The Unitarian concurs; only he would "moderate" it a little too prosaically and unimaginatively to suit the Modernist accustomed to the luxuriance of a romantic devotion. When we have all more thoroughly and truthfully understood what is involved in this and allied discussions, we shall be better disposed to consider quite seriously whether in a Free Catholic Church, Unitarian and Modernist would not find themselves united and invincible.

J. M. LLOYD THOMAS.

Nottingham

BOOKS AND REVIEWS.

SERVETUS.*

If there is any truth in the old saying, *Ubi tres medici, duo atheni*, or even if there is none, the remark may be hazarded that from Luke, the beloved physician, down, practisers of the healing art have been distinguished beyond most others, not professional divines, for the interest they take in theology. Such, at any rate, was the case with the eminent Spanish physician who is better known to us of this age as the victim of Calvin than as the precursor of Harvey. Servetus undoubtedly held his views of the Trinity to be more important than his discovery of the pulmonary circulation, and was more ambitious of restoring Christianity to what he deemed to be its pristine form, than of giving a new direction to the study of the human organism. The quater-centenary last year of the birth of the great reformer, John Calvin, must have recalled to many the brilliant man of genius whose foul murder—if there ever was a judicial murder, this was certainly one—remains an ineffaceable blot on the history of the Reformation, and especially on the character of the man who was mainly responsible for it. The tragic story, which has been most ably sketched by Dr. Osler in this lecture, need not be re-told here—how Calvin, pestered by the letters and provoked by what he deemed the presumption of Servetus in undertaking to instruct him, betrayed him to the Inquisition at Vienne; how Servetus, having hidden, no one knows where, for some four months, as if drawn by some subtle fascination which was luring him to his fate, suddenly appeared in Geneva, and was arrested there; how Calvin, besides directing the whole proceeding, made himself at once virtually prosecutor, witness, and judge; how, after keeping him in durance through ten weary weeks, neglected and impoverished, and without one word of human sympathy to cheer his solitude, his judges at last condemned him to be burnt alive with his book—a man, be it remembered, over whom they had no jurisdiction, who had never been subject to their laws, a stranger who, from any evidence that was produced, was merely passing through their territory. Certainly, Dr. Osler cannot be said to err on the side of severity in his judgment of Calvin when he says, "Not only is it impossible to acquit Calvin of active complicity in this unhappy affair, but there was mixed up with it a personal hate, a vindictiveness unbecoming in so great a character, and we may say, foreign [?] to it." His remark that "Servetus appears to have been a curious compound of audacity and guilelessness" shows that he has formed a just conception of the character of the Spanish heresiarch. And, indeed, is there not something in his character, no less than in his fate, which reminds us of another Spaniard—the martyr of the twentieth century—another victim of clerical intolerance, though no doubt Señor Ferrer was not comparable to Servetus either in natural gifts or education. Besides the story of his life, the

reader will find in Dr. Osler's pamphlet a brief account of Servetus' heresies, with, naturally, a special notice of his exposition of the pulmonary circulation; but what the lover of Servetus will most thank him for, besides the portrait from Allworden's "Historia"—not comparable, however, to the fine etching, evidently somewhat idealised, of Miss Willis—are the facsimiles of the title pages of the *De Trinitatis Erroribus*, the *Syruporum*, and the Pagnini Bible, as well as of two pages of the *Restitutio*, the photograph of the expiatory monument at Champel, and, above all, the intensely pathetic figure—a reproduction of the Roch statue at Anamnese—of the martyr himself, sitting with clasped hands and upturned face, surely the very features of the Man of Sorrows, with one leg outstretched in utter weariness, while the worn-out shoe and the ragged garments clinging about him bear witness to the miserable condition in which his persecutors were content that he should spend his last days.

R. B. D.

THE MISSION AND MINISTRATION OF THE HOLY SPIRIT. By A. C. Downer, T. & T. Clark. 7s. 6d. net.

TWENTY-FOUR years ago Dr. Martineau sought "a way out of the Trinitarian controversy" in the identification of the second person of the Trinity with the single object of Unitarian worship. The attributes of the Son were, he argued, those associated by his co-religionists with the name of Father. Of the third person in the Trinitarian scheme, that is God in communion with the inner spirit, he felt it "needless to speak at length." In this he was at one with most ancient and modern theologians. To-day there are signs that the Holy Spirit will be, in the words of Dr. Downer, "the characteristic study of the twentieth century." "The Message and Ministration of the Holy Spirit" is dedicated to Dr. Swete, whose work on the Holy Spirit in the New Testament was published a few weeks ago. Dr. Downer's examination of Christian doctrine in Scripture and creed, and his historical survey of the work of the Holy Spirit in Church and world, are valuable, not as a final, but as a preliminary investigation. When to this, corrected by criticism, is added a philosophical analysis of human experience, it may be found that not the second but the third person in the Trinity will provide a central point for reconciling what is most essential in Orthodoxy and Unitarianism. Modern advocates of divine immanence do not deny the incarnation, but only its limitations in time and place. The conception of "The Eternal Christ," held by many "New Theologians," is, in everything but name, identical with that of the Holy Spirit. The Father is seldom regarded by Evangelicals or Unitarians as "a still presence," but as creative and active within the heart of humanity. Dr. Downer, as an orthodox Churchman, does not go as far as this, but his book encourages us to travel one way which leads to the point where cross-roads meet. He maintains the ordinary Protestant view that the extraordinary gifts of the Holy Spirit ceased with the Apostles, and declares later operations of the Holy Spirit to be different in nature and purpose. The idea of a catastrophic break in spiritual evolution springs out of the

orthodox theory of scriptural inspiration and conflicts not only with historical criticism of the New Testament, but also with a rational interpretation of the universe. We do not need the examples of Bezalel and Oholiab to demonstrate the work of the Holy Spirit, it is an essential element of our spiritual philosophy. In the same way, and for the same reason, the vexed question of the procession of the Holy Spirit, which rent Christendom in twain, has lost its interest for us. Dr. Downer's Old Testament scholarship is of a piece with his New Testament exegesis. Reversing the judgment of Dr. Driver, he affirms that Amos borrowed from Joel, and rejecting the conclusion of most conservative scholars, he thinks the book of Daniel exilic and historical. One example of New Testament interpretation and another of translation will suffice. The "tongue speech" reported in the book of Acts was a miracle of language. "The many tongues of Babel had brought about division, the many tongues of Pentecost were to bring about unity!" The two well-known words in the first verse of the Epistle to the Hebrews are translated "in parts and by parties," "tropos" being made personal to serve the purpose of the argument. Towards the close of the book it is clear that the author is an Episcopalian, who never forgets the claims of the church to which he belongs. This apart, "The Mission and Ministration of the Holy Spirit," which is the result of ten years' study, though based on a traditional exegesis of Scripture, is a serious contribution to a doctrinal discussion of great and increasing importance.

The Synoptic Gospels, arranged in parallel columns by J. M. Thompson (Oxford: at the Clarendon Press, pp. xxviii—184, 7s. 6d. net), will be a useful help for readers who want to study the literary structure of the Gospels in the English text. The object is to show clearly, in a series of tables, the common material and the contents of the separate sources in the case of the Synoptic Gospels. The author refers to similar arrangements of the Greek text, but he claims to be first in the field in dealing with the English version in a similar way. We wonder that no reference is made to "The Common Tradition of the Synoptic Gospels," by Abbott and Rushbrooke, which covers part of the same ground as his own book, though he carries his analysis considerably further, and exhibits the common source of Matthew and Luke and their original material, as well as the triple tradition.

MR. J. S. NETTLEFOLD's admirable book on *Practical Housing* has appeared in a popular edition. (London: T. Fisher Unwin. Pp. xiv—194. 2s. net in cloth, 1s. net in paper.) A special chapter explains the Housing and Town Planning Act, 1909, while the numerous pictures and plans add greatly to its usefulness. In this cheap form it should find its way speedily into the hands of members of Town Councils and Public Health Authorities, and convince even the most sceptical of the vast possibilities of improvement and the advantages which are to be reaped on the financial side as well as from the point of view of human health and happiness.

* Michael Servetus. By William Osler, M.D., F.R.S., Regius Professor of Medicine, University of Oxford. London: Henry Frowde, Oxford University Press. 1s. net.

LITERARY NOTES.

WE welcome the announcement that Messrs. Black will publish next month "The Quest of the Historical Jesus: a Critical Study of its Progress and Results from Reimarus to Wrede," by Dr. A. Schweitzer, which has been translated by the Rev. W. Montgomery, with a preface by Professor F. C. Burkitt. It is a book of first-rate importance for the Christological controversies which are engaging public attention at the present moment.

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"MAD SHEPHERDS," by the Rev. L. P. Jacks, is announced for publication shortly by Messrs. Williams & Norgate.

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MR. D. NUTT has in preparation "The Crisis among the French Clergy," by l'Abbé Houtin, translated by F. Thorold Dickson, with an account of the Liberal movement among the French Catholic clergy.

* * *

"CRIMINAL Man according to Lombroso," by Gina Lombroso Ferrero, will be published by Messrs. Putnam. The book, which was prepared with Professor Lombroso's co-operation by his daughter, Mme. Ferrero, shortly before his death, contains his final conclusions on the subject. The same firm also announce "The Political Theories of Martin Luther," by Dr. Luther Hess Waring.

* * *

The *Tablet*, referring to the two fine poems by Francis Thompson, in the *Dublin Review*, says that "the critics of Francis Thompson's poetry are almost inevitably led to compare it with that of Crashaw or other mystic poets of the seventeenth century, while in another aspect it naturally challenges comparison with the lyric poetry of Keats and Shelley. In much the same way the story of the poet's poverty and suffering may well lead others to couple his name with those of Chatterton and De Quincey. But whether we look at the career of the man or at the character of his work, the very last name in English literature that one would associate with Francis Thompson is that of Lord Macaulay. And that is one of the first names that will occur to some readers of the two fine ballads in the *Dublin Review*. It is hardly necessary to observe that this comparison is suggested, not by anything in the matter of the poems, for their high religious mysticism belongs to a world beyond Macaulay's ken, but by the particular form of ballad metre adopted by the poet."

* * *

MR. A. MAURICE LOW, the author of "The American People: A Study in National Psychology," which is published by Mr. T. Fisher Unwin, has for many years been Washington correspondent of the *Morning Post*. He has made a close study of the political and social institutions of the United States, and he seeks to demonstrate that America has actually given birth to a new race, and that there has come into being a real American nation which is not a mere modification of the varied stock from which its units are

sprung. The present volume brings Mr. Low's study up to the time of the Revolution, and is to be followed by others.

PUBLICATIONS RECEIVED.

FROM THE CAMBRIDGE UNIVERSITY PRESS:—The Constitution of the Later Roman Empire: J. B. Bury. 1s. 6d. net. The Literature of the Victorian Era: Hugh Walker. 10s. net.

MESSRS. LONGMANS, GREEN & Co.:—English Poor Law Policy: Sidney and Beatrice Webb. 7s. 6d. net. Cleanliness versus Corruption: Lord Ronald Sutherland Gower. 6d.

MESSRS. MACMILLAN:—The Faith and Modern Thought: William Temple. 2s. 6d. net.

MR. T. FISHER UNWIN:—Sir Walter Scott studied in Eight Novels: the Hon. A. S. G. Canning. 7s. 6d. net.

FOR THE CHILDREN.

"THE BLUE BIRD."

LIKE "The Pilgrim's Progress" and "Alice in Wonderland," "The Blue Bird" is the story of a dream. But in it you will find not one, but two dreamers, who visit dreamland together, and afterwards both remember their experiences.

The boy hero and his sister are sent by the fairy to seek the blue bird which is to bring healing and happiness to a sick child, and they are given a magic diamond to help them in their quest.

The play begins in a woodcutter's cottage late on Christmas Eve, with Tytyl and Mytyl asleep soundly in their cots. The dog and cat, Tylo and Tylette, are asleep curled up by the hearth, and a turtle-dove is in its cage against the wall. Daddy Tyl and Mummy Tyl peep in at the door; Mummy Tyl enters, tucks up the children and watches them sleeping. She then puts out the lamp, and departs silently with her husband.

Gradually a mysterious light filters in through the shutters, and the lamp on the table lights again of itself—a different colour this time. Then in this dream light, Tytyl and Mytyl appear to wake up and talk. They do not expect Father Christmas to visit them till next Christmas Eve, for Mummy has not been able to go to town to ask him to come to-night. But he will come to the rich children opposite. Attracted by the rays of light from the window, they get up, open the shutters, climb upon a stool, and after a little pushing and shoving they find, to their delight, that they can see beautifully what is going on. They watch the arrival in the snow of the boy and girl guests, and grow excited over the lovely Christmas tree, joining in the laughter, rejoicing in the presents, and pretending that they too are enjoying lots of cakes. Then, suddenly, there is a knock at their own outer door, and there enters a little old woman in cloak and hood. She is hump-backed, lame and near-sighted, rather like a neighbour, they think, but—"obviously a fairy."

She inquires whether they have "the grass that sings or the bird that is blue." They have some grass that doesn't sing and Tytyl has a bird in a cage, but he cannot give it away, because it is his own. The fairy admits that as a reason, and after examining the bird with her glasses, declares she does not want it, as

it is not blue enough. They must go and find her the one she wants. She might do without the grass that sings, but she positively must have the blue bird for her little girl, who is ill. So Tytyl and Mytyl must go and find it for her, and they must start at once.

The old woman gives Tytyl a little green hat with a big diamond in it—the big diamond that makes people see. "Human beings are very odd!" she explains. "Since the death of the fairies, they see nothing at all, and they never suspect it." But this magic diamond gives new light to dim eyes and makes folk understand.

One turn from right to left and Tytyl's eyes will be opened to see the inside of things—their real nature. "One little turn more and you behold the Past. . . . Another little turn and you behold the Future. . . . It is curious and practical, and it's quite noiseless."

At the fairy's suggestion Tytyl gives one turn to the diamond and—what a transformation follows! Everything becomes more beautiful. The souls of things become visible. Not only Tylo and Tylette, but also the Light from the lamp, Water from the tap, Fire from the hearth, and all sorts of things, come forth like persons with power of speech, and start with Tytyl and Mytyl on their quest, leaving the room in darkness and silence.

In the course of their wanderings they have glimpses of the blue bird, but each time it either changes colour when captured or flies too high to be caught at all.

Light, who has helped Tytyl and Mytyl all along, tries to comfort them for their failure by reminding them that they have done what they could.

The little dreamers wake up very late on Christmas morning, and are delighted to find themselves at home again. They talk so strangely of their journey, and the fairy, and Light, that mummy Tyl fears they are ill. Their poor neighbour who comes in to beg a bit of fire for her Christmas stew, says they must have slept in the moonbeams. Her little girl is often like that. Mummy Tyl asks after the child, and is told that she is only "so-so," and can't get up. But there is one thing that would cure her, she had been longing for it that morning for a Christmas box. Mummy Tyl guesses "Tytyl's bird," for she knows the child has been dying to have it for ever so long.

Tytyl at once turns to the cage to give it to the old neighbour, and to his amazement and delight he finds that his own turtle-dove has turned blue. "Why, that's the blue bird we were looking for! We went so far, and he was here all the time! Oh, but it's wonderful!" Everything else also seems to have become more beautiful, and Tytyl and Mytyl are in such an excited state of delight that their mother is quite uneasy, whilst Daddy suggests they are just "playing at being happy."

Such an ecstasy of happiness cannot last. When the little neighbour comes in, holding the dove tenderly in her arms, to thank Tytyl for his gift, and he is showing her how to feed it, somehow, suddenly, as it is passed from one to the other, the dove escapes and flies away.

Not even so homely a blue bird as this could long remain in captivity.

L. H.

MEMORIAL NOTICES.

JAMES ALLANSON PICTON.
SOME PERSONAL MEMORIES.

PERHAPS a few personal reminiscences may be fitly added to the record of the passage to his rest of James Allanson Picton. When the Owens College, at Manchester, was opened in 1851, the students of the Lancashire Independent College came there for their classical studies, under the direction of Professor J. G. Greenwood. More than one of these students subsequently made a reputation in the ministry and otherwise. Amongst them was Mr. Picton, and it was in the days when we were fellow-students at the Owens College that my friendship with him was formed. He especially identified himself with the new institution in various ways; and he was a devoted attendant at the remarkable lectures delivered by Principal A. J. Scott upon "The Relation of Religion to the Life of the Scholar," which were open to all comers, and were listened to by considerable audiences of the thinking people of Manchester. My old friend was one of many, both men and women, who deeply felt the value of Mr. Scott's influence, and he was one of those who bore his witness when a bust of its first Principal was unveiled in the Owens College.

In due course Mr. Picton became the minister of the new Congregational Church at Cheetham Hill, in the immediate neighbourhood of Manchester. The church was but a few minutes' walk from my own home, and at the time I was upon the staff of the *Manchester Guardian*. Then the college friendship ripened, and I often listened to Mr. Picton's discourses, thoughtful, inspiring, and eloquent. He preached to a large congregation, the earlier members of which had been gathered together in a room by his predecessor, the Rev. J. Lockwood, an able, if rather eccentric, Divine, with whom I renewed fellowship in Italy during the winter of 1873-4. Mr. Picton's first wife, bright and attractive, belonged to his congregation at Cheetham Hill. It fell to my lot to be at hand when he mourned her loss.

From Cheetham Hill there was a removal to Leicester. A change of scene, after bereavement, was well; and a wide field for honourable work was opened up. The story of that work will be best told by others, for it was only just now and then that we met. Later, I think in 1884, he entered Parliament, as the Liberal representative of the town that had been the scene of his labours as a Nonconformist minister.

But meanwhile we were destined again to cross each other's paths as time wore on. Mr. Picton became the minister of the St. Thomas's-square Chapel at Hackney, the pulpit of which has been occupied by other noted men, and of which the Rev. J. H. Belcher, now of Plymouth, was the pastor several years ago. I had passed on to London also, taking charge of the congregation at Effra-road Chapel, Brixton, in 1874. Mr. Picton became a member of the London School Board, and we had various educational interests in common. He was always to the front in any movement for progressive thought and social reform. In later years, after his retirement from his Hackney pastorate, he some-

times spoke to the Sunday congregations at South-place Chapel. My old friend preached on two occasions in Effra-road Chapel during my ministry. On the first, we exchanged pulpits. I remember how he wrote me word that he had best choose the hymns beforehand from the ancient collection in use at Hackney, as there were but few there that he thought I should like to announce. Mr. Picton's second visit to Brixton was after he had ceased from regular ministerial duties. But he occasionally preached for friends. Hence an incident. I had advertised his visit, and there was a very large congregation to hear his magnificent morning sermon. At the close of the service I noticed that, beckoned by him, two gentlemen were making their way to the bottom of the pulpit stairs through the retreating crowd. What had happened? To my friend's distress the two gentlemen in question had heard the identical sermon a week before on the far side of London.

My removal to the West in 1883 interfered with much subsequent intercourse. By and by, after his ten years in Parliament, Mr. Picton retired to North Wales, occasionally writing to the press. The last time that we met was by chance, in Portland-place. He was bright and warm-hearted as ever. In some respects our opinions varied. But my old friend was a noble and truly liberal man, as well as an original thinker, a powerful worker, and an impressive speaker.

JEFFERY WORTHINGTON.

Miss Todd.

THE death at Hastings, after a long illness, of Miss Elizabeth Anne Todd, is the loss of one who was well known in several of our churches in the North of England. Her father, Mr. Thomas Todd, was the chief founder of the Dewsbury congregation. For some years Miss Todd and her sister lived at Chester, and thence removed to Altrincham. Wherever she went, Miss Todd made friends, and was always keenly interested in the work and prosperity of the local congregation, of neighbouring churches, and of our associations and societies generally.

At the close of his sermon on Sunday morning, January 30, at Dunham-road Chapel, Altrincham, the Rev. Dendy Agate, said:—It is about twenty-five years since Miss Todd came to live here, and, being a lifelong and earnest member of our household of faith, joined this congregation, and her attachment to it and its various agencies for good never failed. Many other organisations were also indebted to her for constant and ungrudging help. For herself, she loved simplicity of life and quiet ways, and was always ready to make personal sacrifices. She loved her many friends and rejoiced to serve them. A more generous and kindly woman—one to whom it was a keener delight to help either by personal service or in other ways—I never met. Indeed, I have met few who at all approached her in that respect. I remember her saying to me once—"Surely the two great joys of life are loving and giving," and therein spoke her own sweet, unselfish, beneficent spirit. Moreover, she valued as a personal treasure, as daily strength and inspiration, the religious

faith in which she had been nurtured. Undisturbed by modern questionings, though recognising that truth may be looked at from various points of view, she was content to abide in that deep faith in God and simple loyalty to Jesus Christ which had been hers since religion first made its appeal to her.

Miss Charlotte Chatfield Clarke.

WE regret to record the death of Miss Charlotte Chatfield Clarke, the last surviving member of the family of the late Mr. Abraham Clarke, J.P., of Carisbrooke, Isle of Wight. Miss Clarke lived nearly the whole of her life in Newport, Isle of Wight, where she devoted herself largely to good works, being connected with most of the philanthropic agencies of the town. Miss Clarke was an active member of the Unitarian Christian Church, and was for over fifty years a teacher in the Sunday-school. As a kind and generous friend, and by her sweetness of character and cheerful disposition, she endeared herself to a large circle of friends, who will always retain for her memory affectionate regard and esteem. Miss Clarke passed away on Sunday last, at Bridgwater, where she has lately been residing in the house of the Rev. Clement E. and Miss Pike.

The funeral service, conducted by the Rev. Clement E. Pike, assisted by the Rev. James Ruddle, took place at the Unitarian Christian Church, the interment being at the Newport cemetery on Friday.

MEETINGS AND SOCIETIES

SUSTENTATION FUND FOR THE AUGMENTATION OF MINISTERS' STIPENDS.

THE twenty-seventh annual meeting of contributors to the Sustentation Fund was held at Dr. Williams' Library, London, on Wednesday, February 9. There were present the Revs. Dr. Carpenter, James Harwood, W. H. Drummond, Messrs. W. Byng Kenrick, W. Long, Oswald Nettlefold, Philip Worsley, and Frank Preston, hon. secretary. Apologies for absence were received, among others, from the Rev. C. C. Coe, the retiring president; and Mr. Edgar Chatfield Clarke, the hon. treasurer. Dr. Carpenter was moved to the chair, and the hon. secretary read the annual report, a summary of which is appended. It was moved by the chairman, seconded by Mr. Worsley, and resolved that the annual report and accounts be adopted and printed for circulation among the contributors and friends of the Fund.

The retiring managers, the Rev. S. A. Steinthal and Mr. T. H. Colfox, were re-elected. Mr. L. N. Williams, who will be able to bring special knowledge of the Welsh churches to the work of the Fund, was elected a manager for the next three years, in place of Mr. David Martineau, who has resigned. Mr. Martineau's resignation was received with deep regret. As one of the founders of the Fund, and its most active supporter, he has rendered great service to it through a long period of years. A special resolution, conveying the thanks of the subscribers, was passed, and the chairman, in putting it to the

meeting, spoke of the heroic persistence with which Mr. Martineau has attended to his many public duties, in spite of increasing infirmity.

The sincere thanks of the contributors were tendered to the Rev. C. C. Coe for his services as president during the past two years, together with an expression of deep regret that failing health compels him to retire from the Board.

Mr. W. B. Kenrick, of Birmingham, was elected president for the ensuing year.

The treasurer, Mr. Edgar Chatfield Clarke; the hon. secretary, Mr. Frank Preston; and the hon. auditor, Mr. Edwin W. Marshall, were re-appointed, with cordial thanks for their past services. The meeting closed with a vote of thanks to the chairman, and also to the Trustees of Dr. Williams' Library, who have generously granted the use of rooms for the meetings of the Fund during the past year.

SUMMARY OF REPORT.

At the request of the National Conference Committee a report upon the work of the Fund, a copy of which is appended, during the past three years was presented at the Triennial Meetings, held at Bolton in April, 1909.

Your secretary was also invited by the British and Foreign Unitarian Association to read a short paper at a Conference upon "Co-operation and Co-ordination in our Churches," which took place during the Whitsuntide meetings in London. In that paper he stated he considered it was necessary that this Fund should have at its disposal a largely increased income if it was to be the means of providing an adequate stipend for the ministers of our churches that are included in the area which it assists.

That amount is not likely to be obtained for some time, but the capital of the Fund is steadily, if slowly, increasing, and, provided that the annual subscriptions do not fall off, the managers do not despair of eventually having such an income at their disposal.

The managers would like to take this opportunity to remind the subscribers that the list is being constantly reduced by the deaths of those who have subscribed for many years, and it is only by interesting others in the Fund, and thus obtaining their financial assistance, that its usefulness can be extended or even maintained.

Meanwhile, the managers are pleased to be able to state that the amount of the grants actually made has been slightly increased, although they feel that in many cases they fall largely short of what is needed to supplement the stipend which the congregations are able to provide. The letters that are constantly received expressing gratitude for even a small increase to the grant make it only too evident they form an important part of the minister's income.

The grants made for the year are as follows:—

England (February)	£122	10	0
" (June)	776	5	0
Wales	330	0	0
Ireland	135	0	0
	£1,353	15	0

Owing to the resignation of several of the ministers of these churches within the year, the amount actually disbursed has been somewhat less than that actually granted.

The managers have to record, with much regret, that Mr. David Martineau has felt obliged to resign his seat upon the Board. He was elected as one of the original managers in 1883, and has served continuously since that time, and his extensive knowledge of the condition of many congregations throughout the country was ever at the service of the Board. In 1888, in company with the late Mr. A. W. Worthington, he visited South Wales, and the knowledge he then obtained of the conditions of the Welsh congregations assisted by the Fund, was of great service to the managers in making grants to those churches.

It is gratifying to be able to report that the vacancy arising from Mr. David Martineau's resignation has enabled the managers to offer Mr. L. N. Williams, of Aberdare, a seat upon the Board.

The treasurer's accounts show an income of £1,695 12s. 5d., including a balance of £245 7s. 5d. carried over from 1908. The expenditure in grants has amounted to £1,211 13s. 4d. which, together with incidental expenses, and the repayment of a loan of £200, leaves a balance to be carried forward of £251 15s. 11d. It is satisfactory to note that the amount voted in grants in aid of ministers' salaries during the past year is the largest since the establishment of the Fund.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION AND THE NATIONAL CONFERENCE.

REPORT OF JOINT COMMITTEE.

(1) THE British and Foreign Unitarian Association is essentially a missionary organisation for the diffusion of the principles of Unitarian Christianity. While in its rules one of its objects is defined to be "assisting congregations"—to quote the last report—"it is the aim of the committee, as far as practicable, to confine the annual grants from the Association to churches which are in the missionary or growing stage, and to leave it to the Stipend Augmentation, Sustentation, and other funds to supplement the salaries of ministers of what may be called established churches." To this end consultation with the Sustentation Fund took place some years ago at the instance of the late Mr. A. W. Worthington, who was then secretary both of the National Conference and of the Sustentation Fund, and a complete agreement on this principle was then arrived at. With the Augmentation Fund there was more difficulty, because its grants are made confidentially and not through the congregations; but an interchange of information is regularly effected with a view to do justice to the ministers and also to prevent overlapping. Unfortunately, in practice, as the two funds named are insufficient to meet the needs of the churches, it has been hitherto found necessary for the British and Foreign Unitarian Association still to subsidise some of these older churches; but the Association would rejoice to have the

responsibility for this work transferred to the funds specifically directed to the purpose of maintaining an efficient ministry.

(2) While the rules of the National Conference do not define the purpose for which it was established, it is best indicated in the very name. The Conference is essentially a deliberative assembly of the congregations which constitute it, represented by their ministers and delegates; and its scope has hitherto been to confer, discuss, suggest, stimulate, and initiate. Such new movements as have been initiated through the impulse given by the Conference, for example, the Sustentation Fund, the Ministers' Pension and Insurance Fund, and the Ministerial Settlements Board, have been constituted with suitable management *ad hoc*. The special field of usefulness open to the Conference lies in bringing together representatives of our churches to discuss matters of vital interest, to devise means of quickening their life and improving their efficiency, and to infuse a greater spirit of devotion, sympathy, and liberality of thought and life. The status of the ministry and the general welfare of the churches come also within the province of the Conference.

(3) The joint-committee, while describing in general terms the present functions of the two organisations, do not, of course, suggest any attempt to bind the action of either in relation to the needs and developments of the future. They recommend that if at any time differences arise between the two bodies, such differences should be considered by a joint meeting of their representatives.

(4) The Augmentation and Sustentation Funds exist for the maintenance and encouragement of faithful ministers of such congregations as are represented in the National Conference, many of them having been established through the agency or support of the British and Foreign Unitarian Association. There is here therefore already a co-operation between these institutions, as there is also between them and the District Associations. What is especially desirable is to draw the bonds of sympathy closer, and make the co-operation more thorough and efficient.

Two main purposes to this end stand out prominently:—

(1) To relieve the British and Foreign Unitarian Association from the responsibility (of which it would be glad to be free) of contributing towards the maintenance of the ministry in the older churches;

(2) To give more adequate support than is at present possible to the maintenance of the ministry generally where the stipends are small, and the work is being satisfactorily done.

To attain these purposes, it is evident that additional funds are required, and there is little doubt that if a united appeal could be made by representatives of our funds and societies, speaking through the voice of the next Conference, there would be a generous response from the members of our churches, provided that some well-considered scheme were presented.

(5) The next immediate step to be taken towards securing this end is for this joint-committee, with the approval of the British and Foreign Unitarian Association

Executive and the National Conference Committee, to consult with the Augmentation and Sustentation Fund managers, or their representatives, and ascertain whether they agree in the desirability of raising money for the purposes named; and, if so, how such additional resources should be administered, whether by strengthening existing funds, or by the Sustentation Fund only, or by creating a new fund.

(6) If, after consultation with the managers of the two funds, definite proposals for the raising and administration of such supplementary resources could be agreed upon by the four bodies, a further step would be then to invite the approval of the District Associations; so that, when the proposals were submitted at the next Conference they would have general approval, and be more likely to secure the support of our people.

(Signed) JOHN HARRISON,

Chairman of the Meeting of the Joint-Committee.

THE DEPRESSED CLASSES MISSION IN INDIA.

THE English friends of Mr. V. R. Shinde may like to see the following extract from a letter recently received from him by the Rev. J. E. Carpenter.

Bombay, January 15, 1910.

"I have just returned from my tour in North Western India. I went to Lahore to organise the All India Theistic Conference. Professor Benoyendra Nath Sen, of Calcutta, presided, and the Conference as an organised body of all the Brahma and Prarthana Lamajés in India is gaining strength. I am working it up since I began the movement first in Bombay in 1904. The Conference has met every Christmas since, in Benares, Calcutta, Surat, Madras, and Lahore successively, and has brought about closer relations between the Brahmos living far away from each other in this country of vast distances.

"The political situation in India is becoming more and more keen. The anarchists have perpetrated another diabolical murder—of Mr. Jackson, Collector, of Nasik, a valued civilian and distinguished scholar of Sanskrit and Marathi. He was the President of the Nasik District Committee of the Depressed Classes Mission, and a friend of the poor. The whole Presidency mourns his loss!

"I am glad to say that the Mission is progressing very rapidly and satisfactorily. On its last (third) anniversary day, public meetings were held, and most enthusiastically attended in more than twenty principal cities in India. In Bombay his Highness, the Maharajah of Baroda, the most enlightened leader of liberals in India, presided over the meeting held in the Town Hall of Bombay, and became a patron of the Society. H.E. the Governor of Bombay has again renewed his sympathy by offering two concerts under his distinguished patronage in aid of the Mission. Even his Highness Shankaracharya, the head of orthodox Hinduism, expressed his sympathy, and sent a donation! This is something like a miracle. The conscience of the country is roused in this matter—a sin of more than 2,000 years the nation is coming round to confess. I never dreamt

the work would rouse such sympathy, and so rapidly.

"This social and philanthropic work is helping the cause of our Samaj, too. People are looking up to us more respectfully.

"My next purpose is to start a Settlement or Colony of the Depressed Classes with agricultural and industrial openings, and with a training school in the midst. The need of properly trained workers is more intensely felt than ever. The native States, viz., of the Gaikwar and Shinde of Gwalior, are quite willing to grant free land. But the requisite funds, and, more than those, capable workers it is difficult to secure. . . ."

The statement of the Mission work shows remarkable progress during the three years of its existence. Its rapid development must have taxed Mr. Shinde's powers of organisation to the full. The chief activity is in the different branches established in Bombay; but similar efforts have been already begun in other towns, such as Poona, Mahabeshwar, and Madras, as well as in numerous smaller places. Altogether there are 12 centres, 16 secular schools with 1,018 pupils, 6 Sunday schools, 5 theistic congregations, 4 industrial institutes, 7 missionaries, and a small English monthly, with information about the Mission, news of the depressed classes in India, and articles on temperance, purity, and social reform. In Bombay two young men and three ladies have devoted themselves to the cause. The ladies visit the poor in their homes, nurse the sick, rescue the helpless, and organise sewing circles and women's meetings. In the Parel Middle School (Bombay) there are special book-binding and sewing classes; and a small shop-factory for co-operative leather-works has been opened in Girgaum. Elsewhere special attention is devoted to the Bhangis (or scavengers), the most wretched of all the "Untouchables." The total "Untouchable" population of India is estimated at no less than *fifty-three million*. Well may the devoted founder of the "Mission to the Depressed Classes" call for more help, alike in money and in personal service. Gifts from English friends (which may be sent to the Rev. J. E. Carpenter) will be specially valued as witnesses of British sympathy.

CHANNING HOUSE SCHOOL FOUNDERS' DAY.

It is a quarter of a century since the above High School for Girls was founded by the Rev. R. Spears with the help of Miss Matilda Sharpe, the daughter of the late Samuel Sharpe, the well-known Egyptologist and translator of the Bible.

On January 28, Founder's Day was celebrated. On the platform, supporting the Principal, Miss L. Talbot, were Miss Matilda Sharpe, Miss Emily Sharpe, Mrs. Spears, Miss Jarvis, Mrs. Blake Odgers, Mrs. Wooding, and Miss Julia Sharpe. There were also present, amongst other friends of the Institution, and parents of the scholars, Miss Tagart, Mrs. Robert Aspland, Mrs. Stannus Robertson, Mrs. Sedgfield, Mrs. Rose, Mrs. Talbot, and Dr. Crowdy.

The proceedings commenced with a gymnastic display by the girls, under the direction of their able teacher, Miss Stewart

Williams. The exercises were smartly and gracefully accomplished, and credit is due both to the girls and their teacher. After the display, the company adjourned to the school-room, where the main part of the proceedings were held. The girls recited together that fine Ode by Horace beginning—"I have erected a monument more lasting than brass." This was done in the original with a clearness of enunciation, and correctness of emphasis, which proved that it was no parrotlike performance. Miss L. Talbot, the able and accomplished Principal, in a few well-chosen words, gave a *résumé* of the history of Channing House, and spoke of the recent work of the school. Then followed "The Founder," Miss Matilda Sharpe, with a bright and pithy speech, in which she recalled many incidents of the past, and in her generous-hearted manner gave a great deal of credit to others which rightly belongs to herself, as those who know the history of this Institution freely admit. Miss Emily Sharpe spoke in her usual clear and earnest manner. It was an impressive sight to see and hear these two ladies, so full of years and a ripe experience, speaking with such youthfulness of spirit and a bright hope in the future. One pleasant feature of the proceedings was the presentation by the "Old Girls" to the present girls, of a clock for their New Common Room. Mrs. Stannus Robertson, one of the "Old Girls," at the close of a bright speech, handed the key to the senior student, who thanked the "Old Girls" for their thoughtfulness, and gave them a hearty invitation to the Common Room whenever they visited the school.

The singing of a special song composed for the occasion brought this part of the proceedings to a close. Tea was then served, and the visitors had an opportunity of a friendly chat with the teachers and the pupils, and had also the privilege of inspecting the school premises. These premises are admirably adapted for their purpose, with the pleasant, bright classrooms and the airy, pretty bedrooms which have recently been re-decorated. The Sanatorium is detached from the main building, and but rarely used. The Doctor said to the present writer, whilst conducting him over the premises: "The only fault I have to find with Channing House, is that it is far too healthy from a professional point of view." The girls, sixty-two altogether, looked bright, happy, and healthy.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

WE are requested to call attention to the following letter which has been sent to a large number of women's societies:—

Dear Madam,—The committee are anxious to bring the League to the notice of those congregations in which at present there are no branches. I am instructed to ask you, therefore, to allow our organising secretary, or any other member of our committee whom you may prefer, to address the ladies of your congregation on "The Objects and Aims of the League." It is suggested that such an opportunity might be found at one of the ordinary meetings of your Women's Society if it was not convenient to call a special meeting for the purpose.

Except for the usual local hospitality, your ladies would not be involved in expenses for travelling, all such being met by the League.

We shall be grateful for an early answer so that the time of the organising secretary may be economised and the committee be enabled to send her to as many places as possible this winter.—Yours truly,
VIOLET PRESTON, Hon. Sec.
Essex Hall, Essex-street, Strand.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

The Rev. J. A. Pearson desires to warn ministers and members of our congregations against a man named Hatton who is using his name as a reference. He is well known to the Oldham Charity Organisation Society.

Brighton.—The annual scholars' party, held February 4, was remarkably successful, the lecture hall being crowded by parents and friends in the latter part of the evening, when the prizes were distributed and some of the children performed the fairy play, "Snow-White and the Seven Dwarfs." Great care had been given in the rehearsals, and the singing was specially attractive. The faithful work of the teachers and superintendent was cordially acknowledged by the minister, with hearty applause of the audience. Special mention was made of the services of Mr. G. Thompson, who has left Brighton, and in an effective speech Mr. W. Boast, a past scholar of Miss Mellor, referred cordially to her valuable influence.

Chatham: Accident to Rev. J. M. Whiteman.—The many friends of Rev. J. Morgan Whiteman will learn with much regret that he met with a very severe accident on Thursday, February 3. Mr. Whiteman, who is an enthusiastic cyclist, left home about noon, and whilst riding down Rochester-street, Chatham, not far from his residence, the greasy state of the road caused his machine to "side-slip." He fell heavily, and sustained a severe injury to his right leg. Being unable to rise, he secured the assistance of several passers-by, and was carried home. Dr. Barnes and Dr. A. Shelley were called in, and they found he was suffering from a compound fracture of the thigh. Mr. Whiteman will be laid aside from all active work for a long time, and meanwhile arrangements will have to be made for the supply of the pulpit. Any ministers who can offer to take a Sunday at Chatham as an act of friendship and sympathy with Mr. Whiteman in this grave emergency are requested to write to Mr J. L. Duffield, 22, Belgrave-terrace, Strood, Rochester.

The annual meeting of the congregation was held on Monday, January 31, to receive treasurer's financial statement and committee's report for 1909. The balance-sheet showed a satisfactory financial condition and the report testified to a very active and exceptional year of work. Eleven new members were added to the roll during 1909. Many affiliated institutions have sprung up and all are enjoying a fair measure of success. The "Band of Hope and Mercy," the "International Language Class," the cycling, cricket, football and hockey clubs serve to keep our young men and women in close touch with the church. During the year a new heating apparatus has been installed. To meet this expense a special fund was started, and the committee are glad to record that their appeal has met with a most generous response.

Coalville: Unitarian Hall.—The five special services in connection with their fifth anniversary have been well attended, the Hall being crowded, and it is believed that much good will be the outcome. Tracts have been distributed to the congregation each evening when leaving the Hall. Last Sunday evening the service was conducted by Miss Phillips, of Nottingham.

Denton.—The annual congregational party was held in the Wilton-street Schools on Saturday. The Rev. H. E. Perry presided, and in his annual address to the congregation

heartily congratulated them upon the efforts of the past year, and especially upon the immense success of the bazaar and upon the fact that the £800 mortgage upon the endowment property had been paid off. With regard to the organ and redecoration of the chapel, he hoped that in a short time those matters would be proceeded with in accordance with the wishes of the congregation. The Rev. J. Burgess, of Flowery Field, also spoke, and brought from that place congratulations of the congregation upon the excellent work they were doing at Wilton-street.

Dover.—On February 2 the annual congregational and business meeting was held in Channing Hall, commencing with a tea, followed by a short musical programme. Satisfactory reports were given by the treasurer and secretary. There is a flourishing Band of Hope, which has fifty names on its register. The attendance was good, and the proceedings were marked by great heartiness and hopefulness for the future.

Ilford: Opening of the New School-room.—On Saturday last, February 5, the new school-room, a commodious iron building, with a very bright and tasteful appearance inside, was formally opened. A short dedication service was held in the church at 4.30, conducted by the Rev. W. H. Drummond, and subsequently the door was unlocked by Mr. C. F. Pearson, of Hampstead, who had kindly taken the place of Mr. J. S. Beale, president of the London and South-Eastern Counties Provincial Assembly, at very short notice. When the large company had assembled in the school-room, Mr. Pearson formally declared it open, and expressed his earnest wishes for increasing success in all the work connected with the church. A vote of thanks was proposed by Mr. E. R. Fyson, chairman of the congregation, and seconded by Mr. Walter Russell, and carried with great heartiness. After tea, a large and enthusiastic meeting was held in the school-room, the Rev. W. H. Drummond being in the chair in the unavoidable absence of Mr. John Harrison. The chairman congratulated the congregation on having acquired admirable accommodation for all their purposes. It now only remained to use the building and to make it a worthy appanage of the church. The church, he added, must be always the first thing. It was the worship of the church and the Christian fellowship they cultivated there which must animate and inspire everything that was done in their hall. He hoped that the hall would become a noted centre in Ilford for everything that was good, and noble, and progressive. The Rev. Charles Roper, as representing the London ministers; Mr. A. Wilson, chairman of the London and District Unitarian Society; Rev. F. Allen, secretary of the Provincial Assembly; the Rev. John Ellis, Councillor George Church, of the Ilford Urban District Council; and Mr. Norman Lang, a well-known speaker among the United Methodists, contributed short speeches expressing their interest in the occasion and their sympathy with the Ilford congregation in the remarkable progress which they have made. There was an admirable musical programme, arranged by Mr. Claude Hamilton, the talented organist of the church. The proceedings closed with a vote of thanks to all who had contributed to the success of the gathering; this success was due in a large measure to the admirable work and indefatigable energy of the church secretary, Mr. Arthur Beecroft. A sum of £20 was contributed by various friends in connection with the opening, leaving £115 still to be raised to meet the amount owing to the bank.

Ipswich: Welcome to Rev. A. Golland.—The annual meeting of the Friars-street Unitarian Church was held on Thursday, Feb. 3, and took the form of a welcome meeting to the Rev. A. Golland, M.A. About 50 members and friends were present at tea. The attendance was considerably augmented in the evening, when Mr. F. Woolnough presided, and gave an address welcoming Mr. Golland on behalf of the congregation. Mr. Hamblin having spoken to the same effect, the Rev. J. M. Connell, as secretary of the Eastern Union, gave an encouraging address, and congratulated the Ipswich congregation on their choice. Other members of the Union, the Revs. W. Birks, J. Pollard, and R. Newell also gave addresses of welcome. Mr. Golland replied, thanking them for the hearty reception they

had given him, and said they were enjoying the privileges of a union of churches. The time had gone by when Christians fought against each other to uphold their respective principles, and they were now all united with one cause in view, the promotion of Christianity. Unitarianism represented nothing narrow. It was the great charter of the soul, and represented faith and love. It was his wish to be their minister in every sense of the term, and to see their chapel flourishing. A bouquet was then presented to Mrs. Golland by Miss Marjorie Christie, amidst applause. The business meeting followed. During the evening musical items were contributed by the choir.

London: Hampstead.—Many of our London readers will be glad to hear that the Rev. Stopford A. Brooke has promised to preach at the evening services at Rosslyn-hill Chapel during February. Last Sunday special collections were taken at both the services for the sufferers by the Paris floods, and a sum of over £40 was contributed.

London: Young People's Meeting.—The London District Unitarian Society is making arrangements for the repetition of the successful meeting for young people held early last year. It will be remembered that a very large gathering assembled at Essex Hall one Saturday evening in April. This year the meeting will be held on Saturday, March 19, at Essex Hall, at 7 o'clock, and all young people, however closely or remotely connected with our London churches, are cordially invited to enter the date in their diaries. A good array of speakers will be provided, and it is confidently hoped that the meeting will again prove an occasion of stimulus and encouragement.

Maidstone.—The annual meeting of the congregation was held on Tuesday in the Concert Hall, presided over by the Rev. Alexander Farquharson. The reports showed that during the past year there had been in the church a further increase in the membership, subscriptions, attendance and offertories, and that all the institutions, including the Sunday-school, were flourishing. In view of the continued success of Mr. Farquharson's fifth year of ministry the committee propose to increase his stipend by £50 per annum. Meantime the prospect of a new church is creating great enthusiasm and hope.

Mottram: Unitarian Christian Church.—In October last the Rev. H. Bodell Smith, editor of *The Unitarian Monthly*, intimated to his congregation that he proposed to conclude his work at Mottram at the end of the winter. A meeting of the church members unanimously resolved to ask him to reconsider with a view to withdrawing his resignation; and Mr. Smith has since replied that after much deliberation he thinks it wise to keep to his original decision, as a change of work and sphere would be good for himself and family, and thanks the members for their kind appreciation of his services. On Sunday, January 30, a meeting of church members accepted the resignation with deep regret, and instructed the secretary to express the same in a cordial and appreciative letter, which has been forwarded to Mr. Smith. The latter concludes his ministry at Mottram at the end of March, and will take up his residence in the Manchester district, and give himself up to denominational work.

Newport, I.W.—Towards the end of last year a portion of the ceiling in the organ gallery fell and did considerable damage to the organ, necessitating a thorough overhauling and renovation of the instrument. Reopening services were held on Sunday last, February 6, when appropriate sermons were preached morning and evening by the pastor, Rev. J. Ruddle. Miss Mildred Knott presided at the organ. On Thursday, February 3, the teachers and scholars of the Sunday school were entertained by Mr. and Mrs. Leslie Chatfield-Clarke.

Portsmouth.—We understand that the Rev. Delta Evans has agreed to occupy the pulpit at the High-street Unitarian Chapel each Sunday for three months, with the possibility of a permanent settlement as minister of the church conjointly with his editorial duties in London.

Rawtenstall.—On Tuesday evening last a lecture was delivered in the above church, under the auspices of the B & F. U. A. The lecturer was the Rev. E. Gwilym Evans, B.A.,

of Dukinfield, his subject being, "What think ye of Christ?" There were about 100 persons present, and the speaker was listened to with great attention throughout. The critical portion was dealt with in a most clear and lucid manner, whilst the affirmative part of the subject made a deep impression upon the congregation. The chair was occupied by the Rev. D. R. Davies. The lecture was preceded by a short organ recital by the organist of the church, Mr. T. Whittaker. Many strangers were present.

Richmond Free Church.—Sunday last was a red-letter day in the history of this church. Dr. Foat, M.A., the newly appointed minister, took his place in the pulpit, and large congregations listened with appreciation to his discourses. The subject in the morning was "The Note of the Time: Reform," and Dr. Foat argued that our scientific ideas, our social ideas, and our spiritual ideas were alike subject to the process of change, and that generally the movement was of a "forward" character. In the evening the subject was "Jesus of Nazareth," and Dr. Foat told the story of the wonderful life, free from myth, legend, or exaggeration. He showed how Mark's Gospel was the simplest and the truest life of Jesus, and how the others were embellishments of the story. He said that the gift of healing was, among Eastern people, always regarded as a natural accompaniment to any great teacher, that people generally were looking more and more to the self-renunciation of Jesus, and less and less to the so-called miracles, as criticism extended and as superstition diminished.

Scarborough: Yorkshire Unitarian Club.—A discussion promoted by the Yorkshire Unitarian Club on the question of Poor Law Reform was held at the Unitarian Schoolroom, Scarborough, on Saturday, Mr. George Rowntree, vice-chairman of the Scarborough Board of Guardians, presiding. There was a large gathering of ladies and gentlemen interested in Poor Law matters, among those present being Mr. F. G. Jackson and Mr. A. Simpson (Leeds), the Rev. C. W. A. Clarke, Mr. R. Underwood (secretary of Scarborough Education Committee), the Rev. Joseph Wain, Miss Wurtzberg, Mr. Ben. Harvey, several members of the Scarborough Board of Guardians, including Miss Kitson, and others. The Chairman referred to the manifesto that has been issued by the Association of Poor Law Unions in England and Wales criticising the report of the Royal Commission on the Poor Laws, and said that considering that the Association represented the chairman and clerks of the Boards of Guardians, it was not natural to expect an altogether impartial statement. (Laughter.) Mr. Rowntree, proceeding, said that in proportion to the population the numbers now in our workhouses were the same as fifty years ago. Since 1832 there had been no law to direct Boards of Guardians as to what relief they should give to the poor. The Rev. R. P. Farley, of London (joint secretary of the Social Service Union), in a paper introducing the subject, said the report of the Poor Law Commission was perhaps the most momentous document that had ever been published on social matters. But the document was so voluminous that it was necessary to instruct the great inert mass of people who did not recognise the importance of this question. (Applause.) The Guardians had under their care a population equal to the population of Liverpool, Manchester, and Birmingham. In 1871-2 the cost per head was £7 12s. 1d.; now we spent £15 12s. 6d. per head. He did not say the expenditure was unwise; but we must recognise the facts. At any rate there must be a change in our attitude towards the pauper. In regard to drink, much was said on the question of whether people drank because they were poor or whether they were poor because they drank. He thought we were beginning to realise that many people drank because they were poor. Sickness was also a cause of pauperism, and if they could eliminate sickness they could diminish pauperism by one-half. The great discovery of the Royal Commission had been in regard to the relation of casual labour to pauperism. We had not now to consider the problem of unemployment so much as the problem of under-employment. One would like to wish well of the Labour Exchanges, which was one of the

things the House of Commons passed nem. con. Another cause of pauperism was women's labour. He believed in the economic independence of women; but the fact was that they found women displacing men at less wages. And in the case of married women going out to work, he had found that in many cases it had a tendency to have a bad moral effect on their husbands. Then there was the question of boy labour that tended to make unemployment. In conclusion, the lecturer said the general public were not aware of the real facts in regard to poverty in this country. The first step towards a remedy was to secure an enlightened public opinion. In the discussion that followed, Miss Kitson urged that we should have to think imperially in the matter of Labour Exchanges, and get into touch with our Colonies.

Sheffield: Upper Chapel.—On Wednesday evenings, January 19 and February 2, the Rev. C. J. Street delivered two lectures in Channing Hall on "Thomas Asline Ward and Upper Chapel." Mr. Street has made a careful search into the original diaries of Mr. Ward, which throw an interesting light on the history of the Upper Chapel. Although Mr. Ward was a member of the Church of England in his younger days, he visited various dissenting chapels, and first visited Upper Chapel on August 3, 1800, then under the ministry of the Rev. Benjamin Naylor. It is interesting to know that the Christmas Day services at this chapel are over a century old, for, according to an entry in his diary, Mr. Ward attended service there on Christmas Day, 1807. Among matters of general interest was the knowledge that weekly mid-day services are no new thing to Sheffield. They were held over half a century ago in Upper Chapel. It was no new thing to hold sacred concerts, explained Mr. Street. Permission was given for a sacred concert in 1849, and the reserved seats in the gallery were priced at 2s. and other seating at 1s. Permission was also given to secure the necessary policemen to preserve order! The diary further reveals that on December 4, 1810, he attended a meeting "Called to consider plans of a Sunday-school." This entry is particularly interesting, as it shows that Mr. Ward had now become firmly attached to Unitarianism, and it affords an approximate date of the foundation of Unitarian Sunday-schools in Sheffield. There is an entry on March 10, 1811, with reference to Anniversary Services. Dr. Philipps preached for 50 minutes and the collection realised £36. The date of the first prize distribution is also given as June 30, 1811. Mr. Ward was a member of the Upper Chapel 62 or 63 years and for 50 years was a trustee of the chapel, and also of the Underbank Chapel at Stanington. Mr. Street's researches in these diaries and in the old minute books have brought to light some most interesting information about the affairs of the congregation and of the various structural alterations to the chapel. Particular mention should be made of the ministerial appointments of the Rev. Thomas Hincks to the Upper Chapel in 1852 and of the Rev. M. A. Moon in 1855 to the Underbank Chapel at Stanington, as both these appointments were made by the trustees without consulting the congregations, and in the latter case in direct opposition to the wishes of the people. Fortunately both gentlemen proved acceptable, and are the last instances of the Trustees appointing a new minister without at least consulting the members of the congregation. Extracts read from numerous letters of Mr. Ward to Mr. Joseph Hunter, the historian, referred to the Rev. Brooke Herford's active ministry in Sheffield, and his attempt to form a circuit system amongst the local chapels, also to the foundation of the cause in the St. Philip's Parish, which ultimately resulted in the opening of the Upperthorpe Chapel in 1861.

South Cheshire and District Association: Whitechurch Mission.—The ministers of the above Association have just concluded a very satisfactory seven nights' mission at the Church of the Saviour, Highgate, Whitechurch. This little church, though only established in the year 1877, has a history of many struggles and disappointments. On more than one occasion the outlook has appeared so gloomy that the closing of the church has seemed to be

inevitable. One of these crises occurred in the year 1906, but, thanks to the Midland Christian Union—which then became financially responsible for the conduct of the church—the present minister, the Rev. W. J. Pond, was installed, and, as a result of his energetic and conscientious work there is a bright promise for the future well-being of the cause. The mission was opened on the first-mentioned date by Rev. J. C. Street, and was carried on throughout the week by Revs. D. J. Evans (Chester), Fred. Hall (Congleton), W. Stephens (Shrewsbury), E. Parkes (Burslem), G. Pegler, B.A. (Newcastle), and W. A. Weatherall (Nantwich). The members of the congregation were greatly encouraged by the visit of Mr. W. Byng Kenrick, chairman of the Midland Christian Union, who took the chair at the meeting on February 2. Mr. Kenrick gave a very sympathetic address, and expressed his deep pleasure at the improvement in the church and congregation, and urged the church members to continue steadily in their efforts and strive to win their way towards independence of outside aid. Amongst other visitors were Mr. T. H. Hill (Nantwich), who took the chair on February 1, and Mr. H. G. Wilson, M.A. (Shrewsbury), the president of the South Cheshire and District Association. The writer of this report has been asked to record the very hearty thanks of the Whitechurch congregation to all these gentlemen for their good services.

Southend: Welcome Meeting.—Mr. Thomas Elliot, an honoured lay peacher of wide experience in the London district, has been in charge of the Southend congregation for the past three months. He has now accepted a cordial invitation to become permanent minister, and a welcome meeting was held on Monday last, Feb. 7, presided over by the Rev. W. H. Drummond, minister of the Provincial Assembly. Mr. Drummond spoke in high terms of Mr. Elliot's qualifications for the work he had undertaken, and expressed the goodwill and sympathy of the churches of the Assembly towards the Southend congregation in their much brighter prospects. He was followed by the Rev. A. A. Charlesworth, with whose congregation at Highgate Mr. Elliot has been in close connection for a number of years. Mr. Elliot, he said, ought to have been in the ministry long ago, but he came to them now with a fine record and ripe experience. After Mr. Frankland, hon. secretary, and Mr. Gittins had spoken words of heartfelt welcome on behalf of the congregation, Mr. Drummond extended to Mr. Elliot the right hand of fellowship; and Mr. Elliot replied in simple and very feeling terms, expressing the great gladness it was to him to help the religious life of the congregation and foster its growth. Subsequently there was an interval for social intercourse, followed by the annual meeting of the congregation, at which satisfactory reports were presented by the Treasurer and Secretary, and Mr. Drummond was able to congratulate those present on the steady improvement in attendance and interest during the past few months. To the great regret of all Mr. Sloman, the treasurer, who has been a very generous friend to the church from the beginning, was unable to be present owing to illness.

Stalybridge: Hob Hill School.—We have received an important plea from Stalybridge for the continuance of Hob Hill School, which must be closed shortly unless funds can be raised for necessary alterations. An appeal is made to the public for help on the ground that the trustees are unable to appeal to a purely denominational interest. Where this interest exists, efforts are made on religious grounds to retain the day-school. In the case of Hob Hill, where Unitarianism is not taught and where only one out of every ten of the children is connected with the Unitarian Church or Sunday school, efforts must be made on public grounds to retain the school. In the absence of denominational interest children of all sects and parties are dealt with, and no tender consciences are wounded. Under these circumstances, it is only just that the townspeople of Stalybridge should render help. They cannot do so through their representatives, as the Education Committee declines to take over the school or allow the managers to charge school fees. But as individuals they can send donations to enable the trustees to preserve the school for the benefit of the town.

Walsall.—On Tuesday and Wednesday last, in the school-room of the Unitarian church, Walsall, a group of amateurs—the Stafford-street Players—gave a private performance of the mystery play "Eager Heart." The players aimed at an effect of simplicity, and this was successfully achieved, in keeping with the spirit of the play itself, in the costumes, the entire absence of scenery, and the grave and not over-acted manner in which the company delivered their lines. The succession of stage pictures—"Eager Heart" in her simple dwelling, the appearance to her of her two sisters, clad in gorgeous colours, "Eager

Sense" and "Eager Fame"; the fields under starlight, where shepherds discourse until the angels appear to them—these, and others very effective in their presentation, were gained by the simplest contrivances of lighting and posing, without painted scenery. With many of the actors it was their first appearance upon any stage, yet all did remarkably well—some of the principals especially well. In deference to the wish of the authoress of the play no names are mentioned. The private performances of this week were of the nature of an experiment to see if a public performance could not be attempted at some future date.

Wolverhampton: All Souls' Church.—The annual meeting was held on January 31, when the Rev. J. A. Shaw, M.A., presided. The reports for 1909 were read, and the officers for the coming year were appointed. A large increase in attendance and income were reported. Since the beginning of the winter season the Sunday evening attendance has greatly improved, and on many occasions the church has been crowded. Last Sunday, February 6, the church was quite full, and in view of the proposed new church, this remarkable interest in the services is very encouraging.

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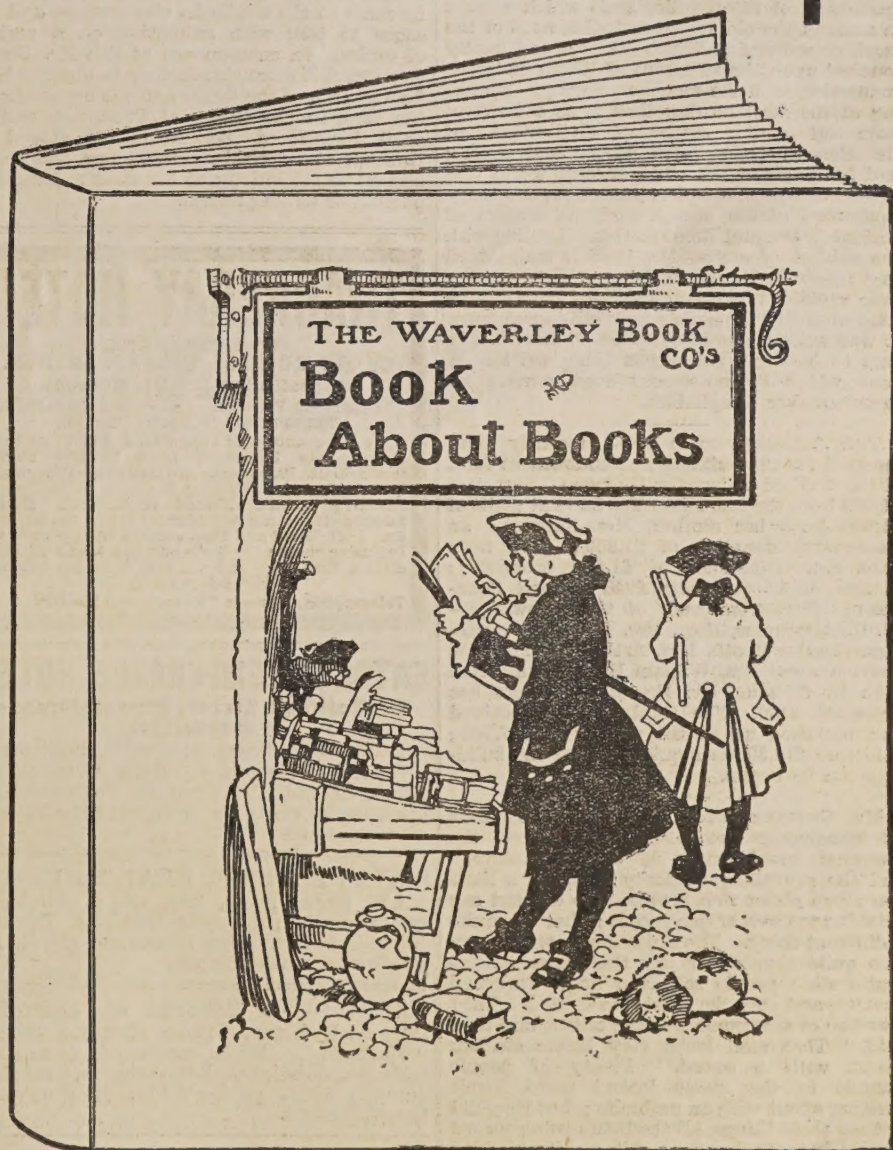
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NOTES AND JOTTINGS.

THE total number of scholars in residence at Oxford under the Rhodes Bequest during the academic year 1908-09 was 179. Of these 78 were from the Colonies of the Empire, 90 were from the United States, and 11 from Germany. Of 83 scholars from the United States who have completed their course at Oxford, 82 have returned to their own country, and one has taken work in England. Of 23 Germans, all have returned home except one, who has accepted a teaching post in America. Of 78 Colonial students, 12 are still engaged in courses of study preparatory to professions. Of the remaining 66, 51 have either already returned or are about to return to their own countries; four are teaching in England, but looking for Colonial appointments in the future; one is for the present engaged in parochial work in England, with a view to service ultimately in his own Colony; two have returned to Colonies other than their own; three have accepted appointments in India; two, business positions in foreign countries; and three have decided to follow their professions in England.

At a meeting of the Society of Cymmrodorion, over which Sir John Rhys presided recently, a paper was read by Dr. Alfred Daniell on "Vocal Traditions in Wales." Dr. Daniell spoke first of the peculiar scale which existed in some of the old Welsh melodies, next of the *hwyl*, or cadence in Welsh oratory, and finally touched upon the structure of Welsh metre in connection with the *Penillion* singing. Speaking of the *hwyl* he described it as a survival from an earlier stage of civilisation of the element from which poetry and singing had both originated. The ancient world had something like the *hwyl* as part of the necessary equipment of the orator, and the orators of ancient Greece and Rome used it. Dealing with the subject of metre, Dr. Daniell maintained that many of the peculiarities of Welsh poetry were explained by assuming that it was always connected in the poet's mind with some tune. It was written not in syllables to scan but in bars to be sung, the words being written in bars, which by no means need contain an equal number of syllables.

THE following sums have recently been received for the building and endowment fund of the Bedford College for Women:—Legacy of £1,000 from the late Miss Alice Sargent; gift of £1,000 from her mother, Mrs. Sargent; an anonymous donation of £1,000; £700 from Miss Shaen (balance of £1,000 promised); Clothworkers' Company, £250 (second donation); £100 from each of the following:—W. C. Alexander, Esq., Mrs. Leonard Darwin, Mrs. Charles Booth, Mrs. Arthur Mayne; £50 from Mr. and Mrs. William Haslam, and from Miss M. Gibson. Mr. Ernest Debenham has promised £100. The total amount received and promised up to the present is £47,700; a further £12,300 is required before the buildings can be begun.

MR. CHESTERTON, in his speech on Dickens at Manchester last week, spoke about the "eternal snobbishness in human nature," and the prevailing tendency to think a little too much about rich people. He did not say thinking too well of rich people; that was quite a different thing. The objection to aristocracy was quite simple. It was that in an aristocratic state people sat in a huge, darkened theatre, and only the stage was lighted. They saw five or six people walking about, and they said, "That man looks very heroic striding about with a sword." Plenty of people outside in the street looked more heroic striding about with an umbrella; but they did not see these things, all the lights being turned out. That was the really philosophic objection to an aristocratic society. It was not that the lord was a fool. He was about as clever as one's own brother or cousin. It was because one's attention was confined to a few people that one judged them as one judged actors on the stage, forgetting everybody else. There had always been that great tendency to snobbishness, to forget the people with moderate incomes, and to remember the people with lots of money.

It is stated that an ecclesiastical ordinance still exists in the Isle of Man that children pulling horses' tails shall be set on a wooden horse for two hours and whipped. This reminds us of some of the drastic regulations at Geneva in Calvin's time.

It is not often, says the *Westminster Gazette*, that a fishing story comes from a Bishop, but an excellent one was told by Dr. Winnington Ingram at the annual dinner of the Guild of St. Edmund. There was an old Scotch gillie, he said, with whom he fished in Scotland. He always called him the "Meenister of London." The gillie said to his fellows, "It will be all right when the Meenister of London comes; he is sure to catch a salmon." He nearly converted all the gillies from Presbyterianism to Episcopalianism on one occasion. He said to them, "Now, old boys, six salmon before lunch," and he held up five fingers and a thumb. By an extraordinary coincidence he had six rises and caught six 18lb. salmon. Therefore the "Meenister of London" had a reputation on the Tay.

A REPRODUCTION is given in the current number of the *Bookman* of Mr. Bruce-Joy's fine statue of W. E. Gladstone in front of Bow Church, E. At the time of the erection of the statue Mr. Bruce-Joy's work was much eulogised for its consummate modelling and lifelikeness. The sculptor, however, found his subject rather a troublesome sitter; when he came to the studio he was restless, and too eager to talk with animation on a variety of topics. In consequence of this Mr. Bruce-Joy found it more satisfactory to observe him, for the pose of the figure and the expression of the face, in the House of Commons, and to avail himself of permission to attend at Downing-street within certain hours, and watch him as he sat quietly at his table reading despatches or writing letters.

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